1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lôi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwâh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghî, or
[235] clarified butter, the preparation of which occupies them con-
[illegible] during [illegible] among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmîrî, while those who come to the Middle Mountains speak a mixed dialect of Panjâbî, or Dogrî, and Pahârî. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	dâi.	*Son's wife*	hun.
Sister	bebe and bîbî.	*Husband's sister*	nand.
Son	gabrû.	*To milk*	melna.
Daughter	gabrî.	*To be milked*	milna.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

man who has retired from active work, his charge for grinding being a percentage of the flour.

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the man of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3
Dogra AV6

CHAPTER EIGHTEEN

The Character of the Peoples

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Now of the people. What are they really like? What are their true characters?

Here again we must divide them up, but not so much into States and Provinces, as to separate them as they have been by the mountains.

Those who live beyond the ring of mountains which surround the Valley are the men of Jammu, of Poonch and of Gilgit. They are the fighters; at times in the past they have either been the attackers or have helped those others who have invaded the Valley. From among them came some of the finest troops in the old Indian Army; they have proved themselves to be fearless and trustworthy to those to whom they offered their allegiance; fed, drilled and trained with regularity, they developed a physique of good quality, although the temperament of all three remained different. The man of Jammu will sometimes smile, the man of Gilgit seldom, for with him life has been hard; the land from which he comes yields grudgingly. On the other hand the man from Poonch, who comes from midway between the two, both in the position of his State and the productivity of his lands, in his early years seems to prefer soldiering to working upon the land, to which he returns after he has earned himself a small pension. In all they are generally men that you can always rely upon; providing you are their friend they will stand by you, and come what may will never desert you in time of trouble. More particularly does this refer to the two northern states; never did the expression "taken at face value" better apply. But they can be fanatical, these men, over their love affairs, and will desert and suffer anything to get those they have set their hearts upon, caste, creed and race meaning nothing;

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3
Dogra AV6
Kashmiri AV4

Kr 181

then, having got them, if young and attractive they will jealously guard them, if not, they will amazingly either ignore them or cast them aside after a few years or even months. It seems as though their desire is only to prove their ability to acquire and possess for a while, then interest goes. They are however men you can always trust with life and possessions, they will never rob a friend or master. If they hate, or if they discover that their trust has been misplaced, then their hatred can be such that they will kill, that "quality" being increasingly apparent as the land becomes the more barren and they can ill afford to carry those who are not friends. And although over the years each have been subdued by invaders, those who came did not find the task an easy one, for although beaten, the vanquished remained men, holding their heads proudly erect; they do not cringe nor even fawn, they are not "nice".

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Of the men of the north-east and the east, the men of Ladakh; they are not fighters, they are those who lead the lives expected of a nation of which about a sixth have given themselves up during "this day of life" to religion alone, whether it be as a working brother or one who spends his days and nights in meditation. But they are honest; you can trust their word; they are steadfast and true to those they make their friends; they will not rob a guest; they are simple people who smile through life and have nothing to fear. From time to time they have had to submit to suppression, but the periods have not been as many or as ghastly as others have known.

Ki 175 731

Then we come to the men of the Valley, those who are usually referred to as "The Kashmiri", and of whom much of this book has been written. What of them?

Before we study this let us turn for a while to some of the factors which have contributed to the characters of the people, those particular factors which were natural calamities. Occasionally one now reads of a slight earth tremor somewhere in the Himalayas; this has gone on for thousands, millions of years; there is ample proof that terrific upheavals have taken place there in the past, and there are known to have been the most devastating earthquakes in the Valley. The first that is recorded took place in the time of the ruler Sudar Sena, whose reign lasted from 2082 to 2041 B.C. "The middle of the city was rift,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 175

Pratāp Singh, G.C.S.I. He bears the hereditary title of Mahārājā, and receives a salute of 19 guns, increased to 21 in his own territory.

Kr 181

Through all these vicissitudes of government and changes in religion the Kashmīri has remained unaltered. Mughal, Afghān, Sikh, and Dogrā have left no impression on the national character; and at heart the people of the valley are Hindus, as they were before the time of Sikandar Shāh. The isolation from the outer world accounts for this stable unchanging nationality, and passages in the *Rājatarangiṇī* show that the main features of the national character were the same in the early period of Hindu rule as they are now.

Ki 172

Archaeology.

The valley of Kashmīr is holy land, and everywhere one finds remains of ancient temples and buildings called by the present inhabitants, though without historical foundation, Pāndavlari, 'the houses of the Pāndavas.' These ancient buildings, though more or less injured by iconoclasts, vandal builders, earthquakes, and, as Cunningham thinks, by gunpowder, are composed of a blue limestone capable of taking the highest polish, and of great solidity. They defy weather and time, while the later works of the Mughals, the mosques of Aurangzeb and the pleasure-places of Salīm and Nūr Mahal, are crumbling away and possess little or none of their pristine beauty.

The Hindu buildings of Kashmīr have been described by Sir Alexander Cunningham and Mr. F. S. Growse[1]. They exhibit traces of the influence of Grecian art, and are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts, and by the happy propriety of their decorations. Characteristic features are the lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and the great width of the space between columns.

Mārtand temple.

Among the numerous temples two may be noticed—Mārtand and Payech; the first for its grandeur, and the second for its excellent preservation. Mārtand, the temple of the Sun, stands on a sloping *karewa*, about 3 miles east of Islāmābād, overlooking the forest view in Kashmīr. The great structure was built by Lalitāditya in the eighth century. Kalasa came here at the approach of death and expired at the feet of the sacred image (1089). In the time of Kalhana the chronicler, the great quadrangular courtyard was used as a fortification, and the sacred image is said to have been destroyed by Sikandar, the iconoclast.

The building consists of one lofty central edifice, with a

[1] *Calcutta Review*, No. CVII.